
The Liberal

The Wayfarer

The wayfarer,
Perceiving the pathway to truth,
Was struck with astonishment.
It was thickly grown with weeds.
"Ha," he said,
"I see that no one has passed here
"In a long time."
Later he saw that each weed
Was a singular knife.
"Well," he mumbled at last,
"Doubtless there are other roads."
—Stephen Crane.

Published monthly by

The Peoples Church

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FOR YOUR HEALTH'S SAKE



T. J. CROWE

President, is seeking re-election on his splendid executive record and his constructive administration of the District's affairs.

JAMES M. WHALEN,

Chairman of Engineering, has guided the operations of the vast health projects of the District.

HENRY A. BERGER,

Chairman of the Committee on Federal Relations, as a former assistant State's Attorney and for years legal adviser to public officials of Cook County, is well qualified to cope with the diverse details of Sanitary District administration.

ALDERMAN ROSS A. WOODHULL,

former chairman of finance of the City Council, has demonstrated his ability in big undertakings. He is a candidate for Trustee to fill vacancy by the death of George Hull Porter.

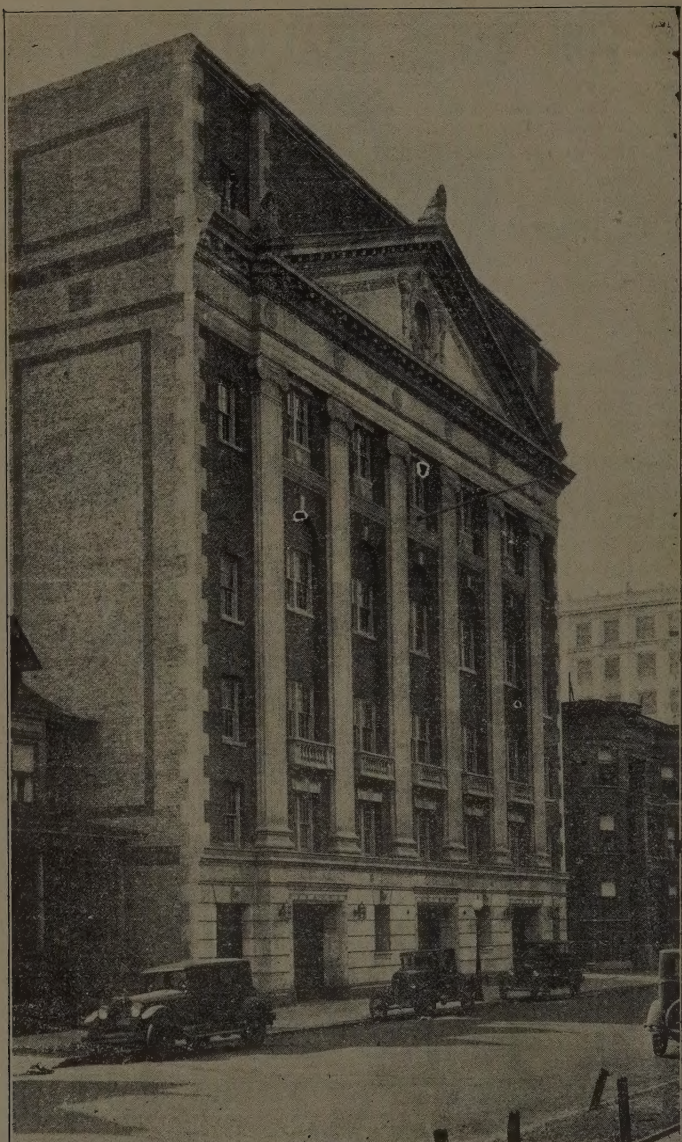
Democratic Nominees for Trustees Sanitary District of Chicago

X T. J. CROWE

X JAMES M. WHALEN

X HENRY A. BERGER

X ALD. ROSS A. WOODHULL (to fill vacancy)



THE PEOPLES CHURCH OF CHICAGO

THE LIBERAL

Preston Bradley Editor

Grace Thayer Bradley Associate Editor

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Number 7

"SOME ATTITUDES TOWARD LIFE"

A Sermon by Preston Bradley. Stenographically Reported.

One of the most difficult things which I have to do in connection with our work here is the selection of subjects. I think most every man who has the responsibility of speaking these days finds that same difficulty. It has given me a great deal of concern during the summer. What would be the most important attitude which I could take at this particular moment, what would be of the greatest helpfulness to individuals, as such, and to society as a whole?

We stand upon the threshold of a great moment in the life of America.

Is the pulpit a place for political discussion? Ought I at the beginning of this year's work, particularly between now and the first of November, devote Sundays on this platform for the purpose of discussing political matters? The results of my thought in that regard I am not going to give you this morning, but rather on the morning on which I preach the sermon on "Preachers and Politics" which will be two weeks from today.

I am deeply concerned about what I should talk about this year. You know this is my seventeenth year! To face the same audience from forty to fifty times a year for seventeen years is a test and a challenge for any man.

You know I have no barrel of sermons. Most preachers have sermons in barrels. So every two or three years they can turn the

barrel upside down and begin all over again, and the audience does not know the difference. But I haven't any barrel. I never write a sermon. I never keep any notes of sermons. All I have left out of the sixteen years of work in this pulpit, outside of the sermons that have been printed from stenographic reports, are just the barren subjects.

So it is a challenge for me in beginning my seventeenth year of work to decide what is needed, rather than what you want.

That has been the policy of this pulpit. You have stood for that sixteen years, and I hope you will stand for it for sixteen more. It is the policy of this pulpit not to consider what you want, but, if I am true to the ideal of preaching as I see it should be, I must decide upon what we need. You see, I didn't say what YOU need, because we all need the same thing.

I look askance at the type of clergy who is preaching always to his people. Everything I say from this pulpit I say just as much to myself as I do to any of you. The only difference being that I know that frequently the preacher needs it more than any one to whom he is preaching. That is one idea which I have never forgotten. I feel that very definitely this morning.

When I was casting about for a subject to open our winter's work together I said to myself, "Oh, there are all sort of things

that one might talk about, but after all, what is the thing that you feel we all need, and that is the thing to talk about." And so I decided upon the somewhat prosaic subject that we have this morning "Some Attitudes Toward Life."

"Some Attitudes Toward Life."

For, after all, whether we are republicans or democrats or prohibitionists or socialists, whether we are Protestants or Unitarians or Roman Catholic or Christian Scientists, where we are Jews or Gentiles, black or white, red or yellow, there is one great universal law under which we are all operating and that is the law of life. We are all of us breathing the same air, in the same physical environmental conditions as regards the universe upon which we express ourselves, passing through all of the gradations and evolvments which have to do with the development or retrogradation of our personality. We are all of us in the business of living. And because of the universality of life, it seems to me if we could discover its certain fundamental essentials that are common with all the life force and we could clearly define those essentials, how much of the constructive attitudes we could bring to the chaotic earthquake age in which we are living! If there are certain fundamental and essential principles that are co-existent and co-eternal with the whole life motif, and that basically can be discovered underneath all life expressions, all racial and historical illumination, all individual advancement, everything which has to do with the perfecting of the social or the individual order; if there are such essentials and there are such fundamentals, irrespective of our religious emphasis, our racial or national demarkations, are not those the attitudes to assume to bring order out of chaos and symmetry out of confusion?

Obviously, this is a very difficult matter and one which re-

quires more than a passing moment for analysis and for synthetic expression as well. When you come to this whole business of life there is much associated with it that is increasingly difficult in view of modern complexities and complications. And yet I feel it is a primal need and requisite that these things be kept alive and in conscious relationship if we are to get out of the turmoil of our modern expression.

Some one has said that there have been only two great ideas advanced in civilization. If we are to read correctly the signs of our modern life, we are in the process of formulating a third. We have gone to the Greeks for the first and that was an honest and sincere philosophical attitude to designate the magnitude of thought. The Greek was primarily elemental in his philosophical research, which, of course later inspired him into esthetic production, for that has always been associated in building a synthetic picture of life. It was the Greek philosopher that crystallized for us the importance and the magnitude of thinking.

And in connection with my theme "Some Attitudes Toward Life" my first emphasis to you this morning is that it is essential that whatever other attitude we have toward life, we must have a thoughtful attitude; and a thoughtful attitude toward life pre-supposes that there must be some form of intellectual competency. One cannot think highly and resourcefully, not even parenthetically, without intellectual equipment. That does not mean that every individual must be a scholar, because there are few scholars; that does not mean that every individual must be learned in the sense as knowing knowledge which is knowledge; but it does mean that every one shall have such a potentiality for intelligent co-operation that their attitude toward life shall be assured by thoughtful consistency. The most dangerous individual in the

world is the thoughtless individual; the individual who has not earned the essentials of considerateness.

What is the mark after all of true culture? We have attempted to define it one way or another, but it is clearly agreed that one of the distinguishing things of true culture is in our practice of considerateness. That individual always evidences a fine background of true character aristocracy when that individual is considerate of others.

There can be no expression of considerateness in our philosophical attitude unless we have a competency of intellectuality, that means a thoughtful attitude toward life. There is nothing new in that.

I am going back five centuries before the birth of Jesus for a substantiation of the attitude necessary in modern life, for this came five centuries before the birth of Jesus, this idea that life was to be measured in terms of thought.

Now, what does that imply? Before I make that implication I want to add the second idea, because I know some of the radio audience will write me during the week and tell me "You never did say what the second and third were." Well, that is the way I sermonize I may lose it before I get through. That all depends on you. That is the way I sermonize. There are theological students here this morning and preachers in the audience, just remember I feel guilty. I am the world's worst sermonizer. So I don't want to influence any of our students in the seminary to try my method. But you will remember what happened when I preached at the University of Chicago this summer. I had several letters that week after I returned to the woods from radio-members who listened to the sermon that was delivered at the University and they said "You never finished the outline you began, and we would like to know

what the last point is." So I am going to attempt to finish this idea that I suggested.

Here is the second one. This is not a discovery of mine. It is the result of accumulated thinking and the mental effort of a great many observers of the whole history of civilization. Here is the second one, and, strangely enough, it was given to us by Leonardo da Vinci, an artist and a scientist, for not only was Leonardo da Vinci a painter of pictures but he was a builder of bridges, and his picture building and his bridge building were both definitely expressed under the same law. Leonardo da Vinci taught the world this: Observation and then experimentation. Three things, thought, observation, and then experimentation have been directly and intimately associated with all that we know by name of Progress.

Now, just what the contribution will be that this age will make into this already very well known and most obvious duality of intellectual thought has yet to be seen, because it is only in the progress of refinement.

Now, what does a thought attitude toward life imply? Well, it implies three relationships again. The first is the relationship to ourselves, or, in other words, what it means to be related to ourselves. Great many people in the world have not very much difficulty in the relationship or relation, but there is a deeper relationship; a deeper relationship than the relationship that we bear to each other through life. A deeper relationship. There is a deeper relationship than the relationship dependent upon the accident of physical birth. There is a saying—and I know some will say it sounds bromidic by repeating, but it is quite true; that God picks our relatives, but we can pick our friends. And that is one of the things which I mean. There is another relationship and that is the relationship to ourselves; or, in other words, the relation-

ship between the I and the ego. Every individual is a dual personality. There is no such thing as unity in personality. You are never two moments alike and any one of these two moments are never controlled by the same personality in the manifestation of your character forces; consequently, instead of just being a bundle of identity with your name that you bear, you are a great combination of realities. And these two manifest themselves in the striking relationship of "I AM and the EGO" of your own individual self.

The first relationship to establish definitely as an attitude toward life, if life is ever going to be lived well, is to understand definitely the relationships that exist within ourselves. Some of the great artists have understood that; great dramatists have understood that; that master delineator Shakespeare understood that. I will quote a few words to show you that he understood it, when he said:

"To thine own self be true and it must follow as the night the day thou canst not then be false to any man."

And most of us lose the truth in that relationship. The relationship that you bear to yourself. The life which you live is you, the thing that you look at when you look at the mirror of your soul, the thing that you know is you, and that all the rest of the world only guesses about, the thing that to you is you and faithful to you, and the thing which is the recipient of the contact with life, that relationship must be definitely settled with you. That puts the importance of life on the individual; that puts much of the failure and tragedy of life where it belongs—on to self! That takes some of the props away, and it vivifies the importance in our consciousness of having an interior integrity which will operate in its personal expression according to the finest law of God and man.

The next relationship which we must determine, if we are to have the right attitude toward life, as I try to analyze this thing, is a recognition of our social responsibility in a world which is constructed largely on the individualistic theory. It is increasingly difficult, my friends, let me say, for the individuals to live in the modern world. Two great dangers threaten us: One is the danger of centralization, as is being evidenced in the great financial mergers of America; the gradual crystalization of potentiality under a more simplified organizational program. Centralization! It is coming in the whole realm of power. It is coming in the physical sense. A few weeks ago I went across to the Superior National Forest in company with a committee appointed by the United States Congress for the purpose of studying the water levels of international waters. We went across the Canadian boundary along the shore of Lake Superior, and we saw there that centralization of water and centralization of power is at work.

There are things to be said in favor of centralization. Much of competition is eliminated when there is centralization. But I merely use it by way of illustration to show you the trend that we can discern.

The other is standardization.

These are the two things in modern life in conspiracy against individualism. As long as you wear the same sort of clothes, comb your hair the same way; ride in similar automobiles, so near alike that it takes some expert to tell which is which and who is who; you are a part of the trend. Through standardization there is a possibility of cheapening the production. It is purely a scientific and economic law.

But what about the individual who is an individual, the individual who feels a sense of sublimity that comes from being himself or herself? They are standing alone and looking at your

centralized and standardized world and saying to them: "Laugh at me. Make fun of me. Do whatever you like. But here I am, I." Now such an individual, as I say, increasingly finds himself not at home. We have one little word, which I hate to say because it is not particularly a lovely word, and, yet, like so many ugly words, it conveys exactly what we mean, and I venture to say that in another twenty-five years it will be correct English, for practically every word which we now consider proper, that has an adjective temperament, was at sometime or other considered slang. It will be interesting for some of our modern purists in English to trace through etymologically some of the words of today that only linger in the presence of the eternally proper. So there is one word we sometimes and frequently use against these people. We say, "Oh, he is just another nut!" And a great many of these people have to suffer from that appellation.

What is that attitude? It is the social attitude. This recognition that you and I have together a social responsibility toward life, and that every individual in this auditorium and every individual listening to my voice, no matter what their finite condition might be, no matter what the range of their intellect, no matter what their character or their moral responsibilities, no matter what their individual expression, they have social importance. And it is this social importance which ought to determine one of your attitudes toward life. How are we meeting the responsibility of that social importance? What is the technique by which it can be magnified until our microscopic vision can see it better? Our social responsibility! That leads us into the realm of citizenship; it leads us into the realm of economics; it leads us into many paths that will be dealt with from time to time during the winter. I merely introduce it now as evi-

dence of its necessity in an attitude toward life.

And, finally, what is the other attitude? Well, it is a dynamic attitude. Remember in life we are dealing with dynamics. Every life is dynamic potentiality. Are you expressing your life in terms of properly regulated and controlled dynamics? It is a term which grows into our modern conception from the world of electronic energy—and always designates a controller. A dynamo is a dangerous thing without a controller. Every life is a dynamic life; and, yet, every life is a dangerous life unless we follow out the analogy that we borrow from the world of electronic energy, and think of the controller. Life ought always be expressed in terms of dynamics. That is what life is, dynamic expression. And that dynamic force in man should operate in terms of great efficiency and in terms of great conclusiveness if attention is paid to all of the things that enter into perfect dynamic expression. What are they? Health, moral beauty, decisiveness—that operates upon intelligence again. Coming as I do fresh from the contacts of elemental things, woods and trees and seas and stars and mountains and vine-clad hills and quiet starlit nights and that great world of beauty into a world of confusion, chaos and tragedy, I am startled to read of the awful chaos: Young girls of twenty jumping from fire-escapes; boys of twenty-two disgraced. And what is still harder,—bringing disgrace. Life filled with things gone wrong! Broken hearted!

Is there an answer?

Oh, yes, there is an answer.

Get the right attitude toward life and develop an intelligent expression of life through a trained will and a trained mind and the illumination of the power of Truth and Beauty and Goodness, and you will not mar and make a tragedy of life.

All who have failed and have brought sorrow and tragedy have

lost the way. Let us reserve our condemnation, for if there is one who needs love it is those who have lost it; and let us reserve condemnation, for they have lost the way.

Have you an attitude toward life? Immediately when it involves something of importance to your own moral or spiritual personalities, immediately the response is awakened within you of all the dignity and beauty of great character, which says No. Is that your attitude? Or, are you one of these people who think you can be a part of life at its worst without having life at its best impaired?

You cannot compromise with life.

So these attitudes that I have suggested to you today are attitudes which I want to cover our activities together for the winter. Let us think clearly. Let us think sanely. Let us think rationally. And the great controller of our life will be what? The great controller will be what? Do you know what I think it will be? Religion.

There are those who have been so trained in the school of philosophy and science that the word has been made synonymous with fear and superstition. That is not the religion I mean.

There are those who identify the word Religion with ecclesiastical sectarianism. That is not what I mean by Religion.

I mean Religion in terms of Refuge. I mean opening the door which leads to that Holy of Holy in every heart upon whose altar there is a glow, the ever-burning pure white light of immortal Love.

I mean a Religion of Sustenance that gives value to all life, for all Religion is an expression of the sensitiveness and the cultivation of the awareness of the cosmic world in which we

live. That is Religion, a sensitiveness and awareness that we are all part of the Star. And that every one who has sinned and has gone astray, in the evolvment of the soul and in the purification of the heart Religion will be the one motivation that shall stand.

You and I should bring that perception wherever we can.

I read a lovely thing a while ago. And, oh, how proud we are of Chicago. I am. Why? When I returned after only a little absence it seems to me a miracle had happened. Just go out of Chicago and stay two or three days and come back, and the whole landscape is changed. What will it be by 1933? No one dare contemplate. And how glorious we can have a part in it all. This Church and its Pastor is going to help the World's Fair of Chicago. We are going to let the world see the intellectual and spiritual and industrial capacity of this city by this inland sea.

Mr. Lorado Taft when at his summer home down East one afternoon called in a few friends who were visiting there—to stand on his porch and look out to the western sky and see the sunset, look at the sunset! They stood and looked and Mr. Taft pointed out various color combinations, the infinite variety, but never a clash in color. The maid who was serving them stood there and said “Mr. Taft, may I run down the road. I want to go home a minute.” And he said “Bless your heart, what do you want to go home for now?” She said “I want to show mother the sunset.” “Well,” Mr. Taft said “your mother has lived here for many years. She has seen many sunsets.” And the girl said to Mr. Taft “Oh, no, we never saw any sunsets here until you came.”

You get that attitude toward life and you will come out all right.

COMING BACK HOME

By Grace Thayer Bradley

Two days ago I drove with friends to one of the neighboring towns on the range, some thirty miles, over one of these wonderful Minnesota roads of scenic beauty, bordered on either side by woods with occasional clearings where patient, persevering foreigners have created for themselves beautiful farms, in spite of forest trees, boulders, giant roots and rocks. Now and then there is an attractive little school house on the roadside, and purplish hazy hills stretch away in the distance.

The day was full of brilliant sunshine and balmy air. A wizard artist had painted the scenery for a gorgeous pageant! All along the way was color—chrome orange, old gold, bronze, scarlet, violet! On the homeward drive late in the afternoon, thru an opening in a stretch of thick tamarack and spruce woods we were thrilled by the splendor of the setting sun—a huge disc like molten copper, sinking behind those tall somber trees. Almost immediately dark closed in, as it does these September nights, and a young crescent moon already traveling westward shone like silver in the sapphire sky.

On our own little Island I had noticed that morning the birches were dropping showers of golden leaves, fluttering like butterflies over the ground. Those lovely birches on whose graceful boughs I had seen the tender green buds in spring, and whose leaves in the summer seemed to laugh and giggle like merry school girls. Some garrulous black birds gluttonously consumed every crimson berry on our one mountain ash tree, and a flicker—they of the woodpecker family, with the yellow lining to their wings, and an ivory band across their black tail feathers, played a tattoo on a

tree trunk and seemed to be inquiring whether I knew the secret—an open secret to birds and flowers and trees!

Today the secret is out—'tis plain to every eye—Summer has gone—skipped away as softly as she came! A cold rain has fallen hour after hour making sodden ground of the fallen leaves; now and then it stops long enough to give the wind an inning, and it blows a gale! It is the equinoctial, and when old Mr. Sun steps over the equator and smiles down upon us again Autumn will be well established and radiant, weaving her patterns of gorgeous and unsurpassed loveliness in woodland, field and countryside everywhere.

Yet—today I know summer has gone. The time we longed for thru all the long months, dreamed of and planned for, has passed. The "Someday" of long ago became today—and now it has joined the yesterdays that dwell in memory!

To take into one's heart and life some of the joy of birdsong, the nobility of trees, the beauty of flowers, the grandeur of the sky,—is to strengthen—to ennoble—to purify. To have companionship with the great out-of-doors is to know God!

We bid good-bye to Summer—and all it means—to some it is an occasional day spent in the forest preserve,—but even then strength and courage and a new viewpoint is gained to carry back to the office, the factory, the store. To some a week-end in the country gives memories that help tide over the winter. To others it may mean a trip to Europe, or seashore, or mountains, or camping, or lakes, or farms, or to homes, in quiet places; but to all it is the gladsome time, the play-time when grownups renew their youth

to frolic like youngsters at games and outdoor sports.

To us it is our little Island home where every tree and bird and rock is precious, and the lovely lake in all its moods, and sky and storms. It gives the sense of freedom the out-of-doors always brings, and the joy of home life that we have less opportunity to enjoy in our busy winter time; a lifting for a time of the worries and cares which burden during the rest of the year.

In a few days I will tear up the annuals from my garden even though there is an abundance of lovely flowers—darker—richer in tone in the fall. But, the garden must be made tidy and ready for next spring's planting! Ah—looking ahead to next spring-time! How man always looks ahead to something! What would there be in life if we did not look ahead to the fulfilment of some cherished desire—be it health or business or pleasure. Just now we are looking ahead to our winter's work,—to our Church life—to the meeting with friends,—to the opportunity for service!

The best part about going away is coming back home! One need not to have been far or stayed long away to know the sweet freshness of the homecoming! There is an excitement possesses you as you near your own door, and an inexpressible thrill when once inside;—the chairs—the tables—the pictures, all deeply, dearly familiar—take on a new charm, one pats the cushions, and fingers the books as though never having seen them before; even if it is just a bit shabby, you think it all looks rather nice and cozy after all. You take up your work with renewed strength, fresh enthusiasm and inspiration, courage—hope—love! And all because you have been away—and have come back home!

WANTED

I am very anxious to have the names and addresses of all the young people connected with the Peoples Church who have matriculated in any college, school or university this fall. Will you kindly send me your name and the institution in which you will be enrolled for the winter? It will only take a moment of your time and I will greatly appreciate the information. Address me at the Peoples Church of Chicago, Lawrence and Sheridan, Chicago, Ill.

—Preston Bradley.

PULPIT MEMORIAL FLOWERS

For the past two years the flowers which have beautified the pulpit platform on Sunday mornings have been given by friends and members of the church as expressions of appreciation or in memory of loved ones. This custom has become a fixed one in the church and will continue this year. From the beginning Mrs. Georgia Russell has been chairman of this committee and has given loyal service. Will those who plan to give flowers for the services this year get in touch with Mrs. Russell? Her address is 5025 Winthrop Ave., and her telephone is Sunnyside 6610.

CHANGEABLE TRUTH

No truth so sublime but it may be trivial tomorrow in the light of new thoughts. People wish to be settled, only as far as they are unsettled is there any hope for them. Life is a series of surprises. We do not guess today the mood, the pleasure, the power of tomorrow, when we are building up our being. Of lower states—of acts of routine and sense—we can tell somewhat; but the masterpieces of God, the total growths and universal movements of the soul, He hideth; they are incalculable.—Emerson.

BOOK CHATS

There are three books I want to call to your attention this month. They are all vital and exceedingly worth while. John Haynes Holmes has written exceptionally fine reviews of all three. The first is "The Graphic Bible," published by the Macmillan Company and written by Lewis Browne. Inasmuch as Mr. Browne will appear before our Uptown Forum this winter I thought it would be of interest to our readers to know the book before he comes.

After writing a biography, which was no better than many others, Lewis Browne has come back to what he can do pre-eminently well. He has driven another furrow, in other words, in that field which he so successfully cultivated in the two works which made his fame—"Stranger Than Fiction" and "This Believing World."

In this latest volume Mr. Browne has specifically taken the Bible for his subject and treated it in wholly original fashion. Setting before himself the simple purpose of clarifying the Scriptures, telling the story so that it is at once understandable and interesting, he has used as his chief medium a greatly extended and highly elaborated use of the "animated maps" which were so distinctive a feature of "Stranger Than Fiction." These maps are drawn exactly after the pattern of the charts of the medieval cartographers, who were not afraid to put trees and mountains upon their continents, and ships and dragons in their seas. Mr. Browne has deliberately tried, in other words, to make his maps live, tell a story, present not merely a geographical setting, but the history which transpired in that setting. So these maps, in addition to their accurate coast lines and river courses and political boundaries, show men and

cities, moving caravans and marching armies, fortresses, fleets and mighty monsters—and always, like signboards on a country road, inscriptions and pointing arrows and dotted lines to indicate the movement of historical events. What this technique of presentation can do at its best is shown on page 21, which gives an unforgettable picture of the land of Israel as the commercial and military bridge between Africa and Asia; on page 89, which shows the dot-like insignificance of Palestine in relation to the vast range of the Roman Empire, and on pages 140, 142 and 143, which depict with amazing vividness the heroic missionary journey of St. Paul. If ever there was an "animated" book, this is one. It has all the fascination of that edition of "Treasure Island," referred to by Mr. Browne in his introduction, which had "a map inside the cover of the book," showing the island, the harbor, the fort and the hidden gold.

It was the author's original intention to have his maps and charts tell the whole tale of Old Testament and New. "But before I had drawn many of them," he says, "I saw they were inadequate for they failed to reveal the flow of the Bible story." So he added the somewhat "extensive text" which accompanies the pictures. This text has its own admirable qualities. It is a model of narrative simplicity—clear, accurate, vivid and full of color. But we wonder if Mr. Browne really estimated his "animated maps" at their true value! We believe that they could have been made to tell the whole story in their own impressive way. At any rate, we should like to have seen the original design carried out, if only as a contemporary experiment in picture writing.

As it stands, maps and text to-

gether, this book triumphantly fulfills the promise of its title. Innumerable attempts have been made to make the Bible "seem real," but we know of none so "graphic," and therefore so successful, as this.

The other two books are "The Eternal Spirit in the Daily Round" by Frank Carleton Doan, published by Harper and Brothers, and "Mental Phases of Spiritual Biography" also published by Harper and Brothers and written by George Preston Mains.

It is interesting to review these books together—they are so similar, and yet so different! The two are identical as being the reactions of mature and highly spiritualized minds on the fundamental realities of religious experience; but in substance, form, spirit, and vision, they are as far asunder as the poles. Dr. Doan's book is much the more valuable of the two. It has aspects of enduring significance, whereas Dr. Mains' volume is obviously of passing interest.

Frank Doan was born and reared a Quaker. He taught and preached as a Unitarian, but to the end of his days remained a Quaker in his conviction and practice of the inner experiences of the mystic soul. In his last years, when illness had laid him low, he organized a widely scattered fellowship of men and women to join him daily in what he called a Quarter Hour silence. He gave himself rigorously to this discipline, and in its quiet moments wrought out "meditations" which, set down on paper, were found, after his untimely death, a rich harvest of his spiritual sowing.

This book, "The Eternal Spirit in the Daily Round," presents a selection from these "meditations." It is one more volume in the great literature of devotion, and is not unworthy of the company of such classics as the "Confessions" of St. Augustine, the "Imitation" of Thomas a Kempis, the "Prayers" of Theo-

dore Parker, and the anonymous "Theologica Germanica." But though he is at one with these immortal outpourings of man's soul in its highest moments of exaltation, Dr. Doan's book stands apart, unique; for it has none of the language of traditional devotion. Himself a mystic in his inmost feeling, Dr. Doan was at the same time a radical in his theological thinking. He could not accept the old forms, nor even use the old words, of religious devotion. Desiring to preserve the divine uplift and illumination, the spiritual essence, of all the prayers of all the ages, he sought deliberately a mode of expression not inconsistent with the exactness of modern knowledge. He therefore labels his book, "meditations for the modern mind." Reading these meditations, I find not once the word "God" — not once the name "Christ." There is no petition which seeks an answer, no cry that demands a hearing. Yet all the sheer mystic power of the soul's communion with the Eternal is here. It is a superb experiment in the now so necessary business of expressing religion in terms of contemporary thought and experience — of working out a language of prayer, shall we say, as typical of our age as a Kempis's language was typical of his. Nay, it is more than an experiment. Dr. Doan has written a classic for our time — a living testimony, and testament, of the new and truer thoughts of the spirit.

Dr. Mains's book takes us down from the heights. Yet the volume is not to be despised because of a comparison which is perhaps not wholly fair. The volume has its own merits: its very unpretentiousness must commend it to sympathetic readers. Coming to the end of a long and very useful life, Dr. Mains sets down in these pages the substance of the religious faith which he has found. What he writes fits easily into the structure of the Christian creeds. But

Dr. Mains is no Fundamentalist! He welcomes Biblical criticism, accepts the theory of evolution, is familiar with the conclusions of contemporary science, and reinterprets doctrines in the light of growing knowledge. He plumbs no profundities, as he scales no heights; he remains a stalwart Christian, and thus looks steadfastly to God in Christ as the way of life. But he has an open and cultured mind, and a kindly spirit. His religion, if not all of his theology, is sound.

THE COMING OF BEAUTY

Slowly it came, drifting in eddies of dust of past ages; came in the sigh of the wind at the dawning, in the thistledown lightness of mist before sunrise, in the passion of colour, in sound and in form, in the fall of a rose leaf, in the fall of a tear.

It strove in the day; lived strong in the sun and the sweat of endeavour, in the laughter of children, in the heart of all humour; grew to strength in all giving.

It came, too, in the tread of the evening, in the glory of cloud and flame of the sunset, in rest from all labour, in sleep for the weary. In the peace of the twilight it had its abiding, hiding unwatched in the breast of the night. It pulsed in darkness, in the black awful stillness; in the call of the woods and the call of the sea; in the swift sudden passage of bird on the wing; in the hoot of an owl and the bat's silent flying; in the rustle of leaves, in the surf on the shore; in the crash of the thunder, the brilliance of lightning, the downpour of torrents; in the ceasing of storm and in the quiet, gentle weeping of passion that is spent.

In the pearl-white of moonlight and depth of its shadows, in the sounds of the night hours, when silence is music—at all hours and all times eternal, transforming, comes the Spirit of Beauty embracing the Earth.

C. Townley.

"IF—"

(To College Men With Apologies to Rudyard Kipling)

If you could go to church, and not be spattered
With thought-ooze from a superstitious age;
If you could go, and not be told it mattered
That you believe the Bible's every page;
If you could go, and not be forced to harken
To pious hokum, bluster, bunk, and bluff,
To words that undertake the mind to darken
And teach that character and brains are not enough;
If you could go where truth is something holy—
And recognize, whatever be its dress—
Where every man of lofty state or lowly
Is rated by his traits of manliness;
If you could go where often light-some laughter
That has no cynic bite or bigot's hate
Goes rippling up from pew to highest rafter—
For there you did not have to be sedate;
If you could go, and find that going paid you
More than some other things you might have done,
I think you'd say that church could really aid you,
And—what is more—You'd Go to Church, My Son!—H. D.
—From the west side Calendar
—N. Y.

Are you a subscriber to The Liberal? It is hoped that every member of the church will subscribe. Kindly send \$1.25 to the church office and it will be mailed to any address anywhere for twelve months. You can help by mentioning The Liberal to our advertisers who make it possible.

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THE UPTOWN PLAYERS OF THE PEOPLES CHURCH

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President, Miss Florence Mellum.
Vice President, Matthew J. Riley.
Secretary, Miss Mabel Holz.
Treasurer, Mrs. George B. Schulten.
General Director, Mr. James Griffin.

REGULAR EVENTS

School of Religious Education
Sundays, 9:30 a. m., Channing Hall.
Woman's Club—Every Monday.
Men's Forum—Second Monday evenings, Channing Hall.
Young People's Club—1st and 3rd Tuesday evenings in Channing Hall.
Church Trustees Meeting—Second Monday evenings.

THE WOMAN'S CLUB

The Woman's Club of the Peoples Church held their Opening Luncheon at the Edgewater Beach Hotel, October 1, 1928.

The President, Mrs. Walter H. Hermsdorf gave the address of welcome. In her message Mrs. Hermsdorf expressed her satisfaction with the growth that the Club is making through real interest, expressed by the increase in membership, and urged the members not to miss a part of any of the programs as they offer fine educational opportunities, as well as fellowship.

The Departmental Chairmen were next introduced.

Mrs. George Shulten, the Educational Chairman gave a brief outline of her work.

Mrs. J. J. Reynolds, President of Ninth District was then presented and gave her views on the work that the District was doing in connection with the Club. Mrs. Reynolds is the Past President of the Woman's Club of the Peoples Church.

Mrs. Preston Bradley was next introduced and gave a most interesting talk on "Founding the Woman's Club of the Peoples Church." This was given in an intimate little talk and was thoroughly enjoyed by all besides being informative.

Mrs. Bradley, who is the Program Chairman then introduced the new Music Chairman, Mrs. Lucy Winn, who in turn presented Mr. Robert Metzler who played some very beautiful selections on the piano. Mr. Metzler is a pianist of note, who has studied for four years in Europe.

Dr. Bradley was then introduced and gave a very inspiring talk on "The Art of Living." His message was that as we developed the higher and spiritual sides of our character in our daily living, we will approach the ideal of true happiness.

The officers and members of the Woman's Club of the Peoples Church, feel that they are begin-

ning their greatest year in the history of the Club. They extend a sincere invitation to all the women of the church to attend their meetings, with a view to affiliating themselves with this organization.

The Annual Bazaar will be held Dec. 6 and 7. If you have not already been working for it, begin now, interest your friends in it—do your part toward making this the greatest success we have ever had!

F. M. H.

DEDICATING "PRESTON BRADLEY HALL"

That the Uptown Players are climbing by leaps and bounds is true in more than one sense, in as much as they have climbed to the third floor of the Peoples Church Building where they are holding forth in their own Studio!

There was a large hall on the third floor of the church, heretofore unfinished, in which a certain few of these artistic and enterprising group could see great possibilities. They scrubbed, and scraped, painted and tinted, hammered and built, till after about four weeks of earnest work at odd times, stealing every hour possible out of each twenty-four, often late at night—sometimes early mornings,—they have created from their labor—fashioned out of their dreams,—a very beautiful Studio, where in a suitable environment they may carry on their artistic and creative work; read plays, hold rehearsals, have their try-outs, and meetings of various kinds.

Sunday, Oct. 7, Dr. Bradley issued an invitation from the pulpit to members of all the church organizations, to the dedication of the Uptown Players Studio that afternoon from four until seven o'clock. Those who came (and there were many) will not soon forget that memorable afternoon, nor the surprise they experienced upon entering the

"new hall." Their wide eyes asked "what has happened—what miracle has been performed here?" for look—and—look—ugly steel girders had become a hand decorated beamed ceiling—rough firebrick walls were orchid tinted—an exquisite background for the tapestries, pictures and mirrors hung upon them. Windows were hung with handsome silk draperies, the concrete floor had turned into gaily colored modernistic mosaic, patterned by hand, and over all a soft amber glow from lovely parchment shaded lights and floor lamps. Quaint cupboards had been built here and there to hold "properties." Large comfortable chairs and couches and odd tables were grouped attractively throughout the room. (At five tables, candle-lighted, lovely young women served tea in pretty yellow cups. The room will hold about a hundred and twenty-five people.

Above the buzz of voices the rap of a gavel was heard, it was in the hand of Miss Florence Mellum, President of the Uptown Players. Miss Mellum spoke buoyantly of the happiness of the organization in having this lovely studio to meet and work in. In closing she said, "We have chosen a name for this room that there might not be a doubt in any mind as to whom we are glad and proud to be identified with. We want this room to be known as Preston Bradley Hall!" Miss Mellum then withdrew the drape-ry that had covered the open door, and thus unveiled the name painted upon it.

Dr. Bradley then very effectively dedicated the Hall, and expressed his appreciation of the honor the organization had paid him, and spoke of his pride and interest in their work and achievements, assuring them of his hearty co-operation in their cultural pursuits. Miss Mellum then said they wanted to hear a few words from the young man who had been the originator of the idea of transforming the

"impossible room" into the beautiful Hall we were now in; doing a tremendous amount of the work himself, he, she said, had been the leader and inspiration to those who had assisted him in making the dream come true. Miss Mellum then presented Mr. James Griffin, Director of the Uptown Players. Mr. Griffin modestly disclaimed the credit given him and thanked all those who had helped make possible this attractive room. Among other things he said, pointing to some book cases presented by Dr. Bradley, "We want also to build up a library of books not alone pertaining to the theater and dramatic art, but classics in literature as well, and we will appreciate donations of suitable books." Mr. Griffin spoke feelingly of their plans and aspirations, and closed by saying "every one knows of course that it is our Dr. Bradley that is the inspiration in all we do or may accomplish!"

Every thing in the room has been donated, and all the work done for the joy of doing it! Is it any wonder that many who attended the Dedication Tea said: "Oh, how beautiful! It makes one feel happy just to come into this room!" And it is exactly that—a happy room! It has been a labor of love, and it is that spirit which permeates it and is felt in its atmosphere. May it ever remain a "happy room!"

Grace Thayer Bradley.

THE UPTOWN PLAYERS

The Uptown Players have planned an exceedingly interesting and well balanced program for the season 1928-1929, opening on October 17 and 18 with "Hay Fever," a comedy in three acts by Noel Coward. This extremely clever play was appreciated and enjoyed to the utmost by large audiences on both nights. The consensus of opinion was that it could not have been better cast. Those in the cast were; Judith Bliss—Gertrude Needham, David

Miss—James H. Griffin, Simon
Miss — Arthur Bluhm, Sorel
Miss—Ruth Johnson, Richard
Breatham—Jas. Witherell, My-
a Arundell — Helen Williams,
Andy Tyrell—Thorlief Thorhang,
Jackie Coryton—Marion Shrieber,
Clara-Peggy McGirl.

Mr. James H. Griffin is director
of the Uptown Players. The com-
ing events Mr. Griffin announces
as follows: Nov. 14th and 15th
"Sun Up," Sunday eve. Dec. 23rd
Christmas Pageant. Jan. 20-21st,
"The First Year," Feb. 20-21st.
A Show Play (to be chosen later)
Mar. 27-28 A Drama (to be chosen
later) April 17-18th Three Ori-
ginal One-Act Plays. May 22-23rd
Minstrel Show.

Subscription tickets are on
sale for \$5.00. Single perform-
ance 75 cents. The Uptown Play-
ers embrace all angles of the
Little Theatre Movement. If you
are interested in this work the
Uptown Players invite you to
learn more about their activities.
You do not need to be a Profes-
sional to become a member, but
certain requirements are neces-
sary, let them decide whether you
are eligible for membership.

UPTOWN FORUM

The Uptown Forum of The Peo-
ples Church will begin its third
season on Sunday evening, Nov-
ember 4th at 8:00 o'clock in the
auditorium of the church. The
program offered this year is the
best that has been presented.
Nationally and internationally
known speakers will present
authoritatively their viewpoints.
The tickets are \$4.50 for the en-
tire course. Single admissions
will be 50 cents. By purchasing
a season ticket the cost of admis-
sion is brought down to 30 cents.
Tickets are obtainable at the
church office. They are transfer-
able. The following program will
be presented:

November 4th

"Symposium on the Presidential
Campaign," Former U. S. Senator
J. Hamilton Lewis, for Smith.

A nationally-known Republican
for Hoover.

Wm. H. Henry, national Secre-
tary, Socialist Party for Thomas.

November 11th

Armistice Day

"Shall we ratify the Kellogg
treaty for outlawing war?"

Yes: Dr. Frank Bohn of the
New York Times.

No: Father "Joe" Lonnergan,
State Chaplain of American Le-
gion.

November 18th

"The myth of racial superior-
ity."

John Herman Randall, di-
rector of the World Unity Founda-
tion.

Former Associate of John
Haynes Holmes at the Community
Church of New York.

November 25th

"This Believing World"

Lewis Browne, author of the
"best seller" on this subject.

A revealing exposition of reli-
gion as a dynamic force in human
life. Mr. Browne himself is
severely critical of religion.

December 2nd

"Is Progress A Myth?"

Rabbi Abba Hillel Silver of
Cleveland.

A truly great orator with an
unusually scintillating mind.

December 9th

"The Spirit of Contemporary Drama"

Louis K. Anspacher of New
York. The ace of American dra-
matic critics.

December 16th

Dr. Preston Bradley of The
Peoples Church. Chicago's peer-
less preacher.

January 6th

"The Real Issue Between Science
and Religion"

Prof. A. Eustace Haydon of
the University of Chicago.

With a captivating capacity for
throwing a white light on this
great problem.

January 13th

To be announced.

January 20th

"What the Workers in Italy and Russia Think of Their Dictatorships"

Whiting Williams of Cleveland. Formerly vice president of a big steel company; able student in overalls and interpreter of what's in the mind of workers; just back from Europe where he has lived with lowly Italians and Russians.

January 27th

"Do Politics in America Mean Anything?"

Norman Hapgood of New York. Able journalist; former editor of Collier's Weekly and Harper's Weekly; former U. S. Minister to Denmark; official biographer of Al. Smith; editorial writer for the Hearst papers.

February 3rd

"Problems of Adult Personality"

Prof. Harry A. Overstreet of New York.

One of our foremost psychologists; author of "About Ourselves" and "Influencing Human Behavior;" witty and penetrating.

February 10th

To be announced

February 17th

"A New Program for American Liberals"

Herbert S. Bigelow of Cincinnati.

One of the real heroes in American social and civic endeavor for making the state and city servants of the common weal.

February 24

"A Modern Woman Looks at Marriage"

Joan London, the charming and brilliant daughter of Jack London, the great writer.

CHURCH NEWS

The services of the church were resumed Sunday morning, Sept. 16th with a most auspicious beginning. Everyone seemed glad to be back. The choir under the direction of Mr. Emerson Abernethy rendered some very beautiful numbers and the organ recital by Mr. Walter Flandorf was as usual of great artistic merit. Dr. Bradley spoke on "Some Attitudes Toward Life". The audience was one of the largest ever attending an opening service. This was unusual as the church opened three Sundays earlier than usual and the weather was unseasonably warm. All of the activities have been resumed and the indications are that the church will have the best year in the seventeen years of our pastor's ministry.

Every service during the year will be broadcast by station WMAQ Chicago. This is one of the most powerful of all broadcasting stations and is owned and operated by the Chicago Daily News. The range has been considerably increased this year. Mrs. Bradley who was at the summer home of the family six hundred miles north of Chicago near the Canadian border heard the opening service of the church. The church invites members of the radio audience to write their reaction to the service. They are also welcome to the services at any time. Every Sunday finds many visitors from out of the city who are members of the radio audience. If radio friends when they visit the services will report at the church office a special usher will be furnished them who will secure seats which are held for members who come in from a distance. The cost of the broadcasting is \$100.00 a service. In past years this expense has been met by the members of the radio audience and we sincerely hope they will continue their responses.

Reserved seats for the church services are \$25.00 for the church year. The seats will be held until 10:55. Seats may be paid for on agreeable plans to the holders. Mrs. Harrison of the church office has charge of the seats and may be reached any day during business hours at the church office. Telephone Longbeach 6878. There are 1000 seats in the auditorium which are not offered for reservation but are held for visiting friends who may not have or care to make any reservations. On all special occasions the auditorium is too small to take care of the people and those who can are advised to purchase reserved seats.

Parents who have children too small to attend the services are invited to bring them to the church during the service time when they will be cared for by a trained kindergarten teacher during the services. Kindly take the children to the kindergarten room at the left of Channing Hall.

An effort is being made this year to have every member of the church a subscribing member. If you have not made your annual pledge will you kindly do so at once. Payments may be made weekly by envelopes which will be furnished by the church office. We need \$1,000.00 a week to meet our obligations and our budget. If all would contribute there will be no hardship on anyone in meeting this obligation. Information will gladly be given by Mrs. Harrison at the church office.

Dr. Bradley's engagements from his arrival in the city on September 10th until October 1st were:

Sept. 10—Meeting Board of Trustees Peoples Church.

Sept. 10—Meeting Directors Chicago Public Library.

Sept. 11—Address H e n r y George Foundation Banquet.

Sept. 13—Address State Con-

vention, Kiwanis, Benton Harbor, Mich.

Sept. 16—Sermon Peoples Church.

Sept. 18—Address Manchester, Vermont.

Sept. 23—Sermon, Peoples Church.

Sept. 25—Address, Lombard College, Morning.

Address, Round Table Conference Noon.

Address, Conference Address, Evening.

All in Galesburg, Illinois.

Sept. 26—Address, Lauder-milk Organization.

Sept. 27—Duluth, Minn.

Sept. 28—Tower, Minn.

Sept. 30—Sermon Peoples Church. Morning.

Address, Young Peoples Club, evening.

Weddings

Sept. 15—Fred H. Gansbergen and Beatrice M. Dunning at Evanston.

Sept. 22—Rudolph J. Olson and Ethel G. Ortman.

Sept. 29—Joseph Anthony D'Asaro and Cynthia Rosalie Damiani.

Christenings

Sept. 16—Gladys Evelyn Marsh, daughter of Mr. and Mrs. E. R. Marsh.

SUNDAY AFTERNOON DISCUSSION GROUP

This group is sponsored by The Young Peoples Club and held its first meeting of the season Sunday afternoon, Oct. 14th at 5:00 o'clock in Channing Hall. Two hundred and sixty eight were in attendance. The program was a Political Symposium with Mr. R. A. Fastig, of the Republican Committee, M. S. Szymczak, Supt. Forest Preserves of Cook County, of the Democratic Committee and Prof. Paul Douglas of the University of Chicago for the Social-

ist Party. The meeting was in charge of the Chairman for the Group Mr. Charles Jacobs who presided. Mr. Howard Orr, president of the Young Peoples Club and Mr. Ralph McCallister of the Meadville Theological Seminary, also had a part on the program. So great was the interest in the Question Period that an adjournment was impossible until after seven o'clock.

The next meeting will be held at the same hour and in the same place on the afternoon of October 28th. Mr. Appaduria Aaron, a native of Madras, India, and a student at the University of Chicago, will speak on "Ghandi vs Mussolini". There will be a question period after the meeting. The most cordial invitation is extended to the Young People of the church and their friends.

HOW CAN I HELP ON SUNDAY

Get all the family, and some friends, to come with me.

Arrive at 10:45 to hear organ recital.

Secure copy of Bulletin on entering.

Join in singing the Hymns printed in the Order of Service first column of second page.

Throw the force of my will into making the occasion a significant one.

Look over published addresses and The Liberal in corridor and see what I may want to purchase.

Carry home a feeling of satisfaction in having helped make another service at the Peoples Church a significant success.

Mail calendar to some friend.

Plan to be on hand again next Sunday.

DECLARATION OF PRINCIPLES OF THE PEOPLES CHURCH

"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

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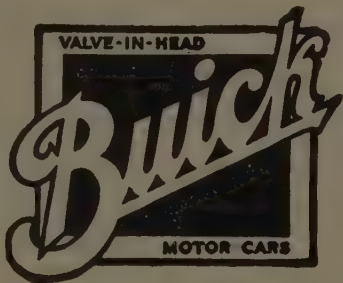
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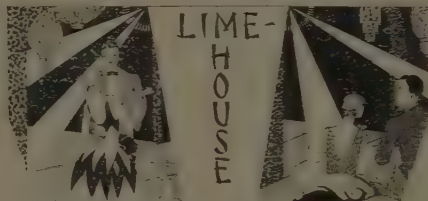
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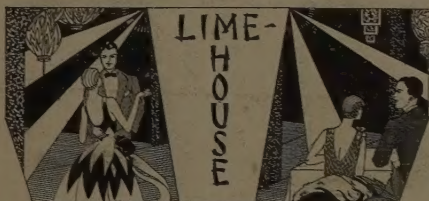
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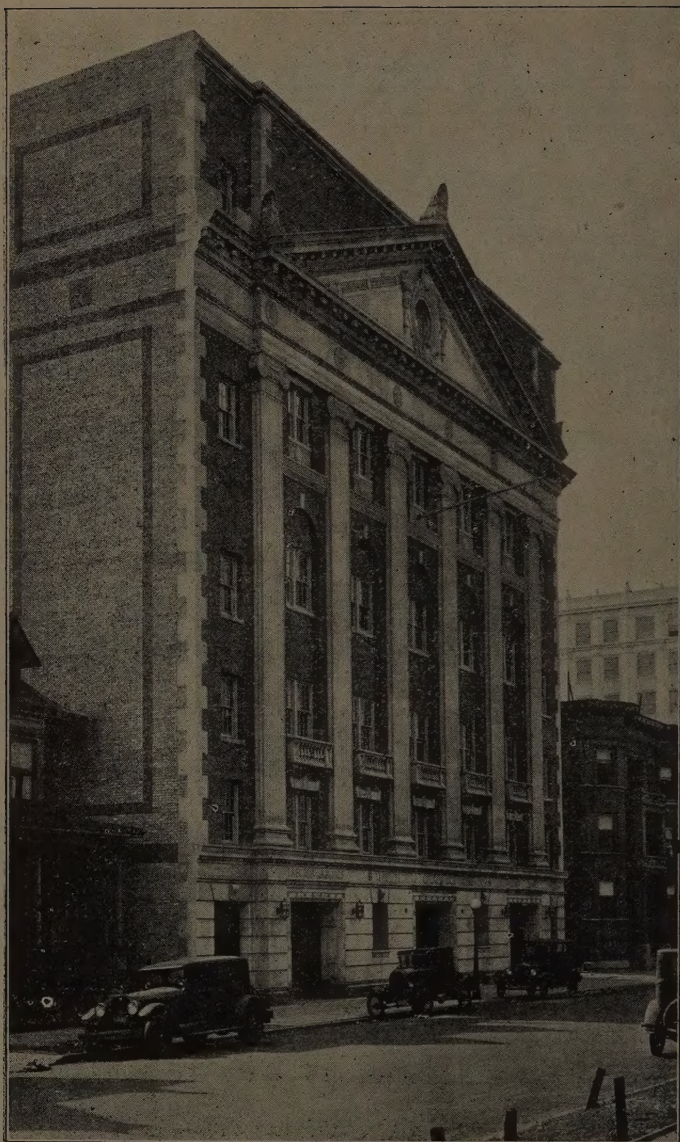
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